

THE

לפני

SHEKEL



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Richon Le-Zion

circa 1910

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A., 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

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THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

In 1993, there will be an election for three directors. On page 5 of this issue you will find pertinent information concerning the Director seats open. Please avail yourself of this opportunity to become active in the operation of A.I.N.A.

On the topic of membership. We must have new members coming in to offset losses by attrition etc. The application included in the Shekel now has a sponsor line so that credit can be given to the membership recruiter. We will send each sponsor a trade coin specimen set (random pick, no choice), plus an additional set to the new member. Records will be kept of the top recruiters. First, second and third prizes will be awarded from A.I.N.A. stock items, such as silver anniversary medals etc., to the most active recruiters. Please use the application and show your copy of the SHEKEL to help sell the idea. If you need additional issues for distribution, write to the North Miami address and they will be sent.

Special note to the I.N.S. clubs: Many clubs already require A.I.N.A. membership as part of their own. Your club is a great place for recruiting.

For many years A.I.N.A. has supported clubs financially by passing on its discount to the club treasury for all new issues purchases. Some clubs have neglected this very important source of added income. A new issue order person is a key committee. All orders should be funneled through this committee and sent to our new issues department at P.O. Box 836, Oakland Gardens, N.Y. 11365. The clubs commission check will accompany the shipment.

The A.I.N.A. Educational Tour for March 15-30, 1993 is well on its way with a nucleus of 14. We would like to go back a few years, and bring in some good numbers, since the more participants we have, the more clout we can bring for added amenities. So, please give this some thought, and start planning for a marvelous experience with memories and friendships to last a lifetime.

Shalom

A handwritten signature in dark ink, appearing to read 'Moe', written in a cursive style.

Marseille

by Peter S. Horvitz

The city of Marseille, France has been very dear to me for many years. My wife grew up there and much of her family, including her mother still lives there. I have visited the city so many times that it is almost as familiar to me as my native Philadelphia.

I can find my way through Marseille's large, bustling flea market held on Sundays. I probably know most of the city's book stores and every one of its coin dealers. I've ridden on its new subway system and actually know how to change train at La Rose and the Gare St. Charles to get from the Vieux Port to the Boulevard Chave tram. I know every spot along that tram line, including the birthplace of Fernandel, the great Marseille comedian. It seems to me, sometimes, that I've spent as much time in the Chateau D'If as the Man in the Iron Mask.

I was married in one of Marseille's twenty three synagogues, as well as the city hall. (You need two ceremonies in France, as religious marriages are not recognized.) After the first ceremony we posed for pictures at the Pharo, the beautiful palace overlooking the harbor that was built by the Empress Eugenie.

Marseille has France's second largest Jewish community, the third largest in Europe, after London and Paris. There are approximately 80,000 Jews in Marseille, more than 90% of whom are of Sephardic descent. Many of these are refugees from France's North African territories, Algeria, Morocco and Tunisia, or their descendants.

Marseille was founded as Massaliá by colonists from the Greek city of Phocaea (in Asia Minor) about 600 B.C.E. Ancient Massalia issued many coins in silver and bronze. After Massalia was incorporated into the Roman Empire, it ceased to be a mint city. It did not issue Roman coins, neither standard types or local issues. During the later Middle Ages, Marseille was part of Provence, an independent territory ruled by the Counts of Provence. When times were difficult for Jews in France, they were known to flee to Provence, where generally they were better treated. This was particularly true during the reign of King René the Good. During that time, coins of Provence circulated in the city.

In 1481, all of Provence, including Marseille, was incorporated into France. After that date, Marseille became an important royal mint, issuing coins bearing the mint mark MA. This mint continued to function until 1853.

In 1899, the city of Marseille celebrated the 2500th anniversary of its establishment. In connection with this event, the city issued a commemorative medal. The medal is struck in bronze and measures 25 mm. The obverse shows the head of the Greek goddess Artemis as it appeared on an ancient coin of Massalia. Around the head, in modern



style Greek letters, is an inscription indicating that Artemis was the patron goddess of Massalia. The reverse shows the reverse of the same ancient coin showing a standing lion facing right. Above and below the lion is an ancient style Greek inscription "Of Massalia." Before the lion is a alpha, a magistrate's identification. Around this design is a French inscription, "25th Centenary of the Foundation of Marseille, 15--23 (days of the) 8th (Month=August) 1899." At the top of this medal a ring is soldered for suspension.

During the First World War, there was a grave shortage of small change throughout France. Marseille, like many other municipalities, issued small change tokens. The Marseille tokens were issued in 1916 in denominations of 5 and 10 centimes. These were suspended in 1918 by a series of tokens issued for the entire Provençal region. A second set of Provençal tokens was issued in 1921.

Recently, I was fortunate enough to acquire a numismatic item from Marseille with a Jewish connection. As I've been collecting material from Marseille since 1976 and this is the first such piece I've found, I imagine that such pieces are unusual.



This piece is a token that measures 23mm and has a central hole of 8mm. The edge of this token has 13 very deep grooves. It is struck in a rather heavy, white metal, perhaps nickel or steel. I believe this token may have been designed for a telephone. Telephone tokens are fairly common in France. The obverse has the words AUTOMAT-MARSEILLE above the hole and a small triangle below. Within the triangle, incused, are the letter S above, standing for September, and 56 below for 1956, the date of the token. The reverse has NON-REMBOURSABLE (not refundable) above the hole and KATZ, in smaller letters, below. The name Katz probably refers to the token's manufacturer.

The name Katz is a fairly common Jewish name. People who bear this name are, presumably, of Kohen descent. The name is an abbreviation for the Hebrew Kohen tzeddek, "legitimate priest."

As is the Middle Ages, during the Second World War, Marseille became a refuge for persecuted Jewry. This could not be long tolerated by the Nazis and their Vichy collaborators. On January 23, 1943, a massive round-up of Jews was held and deportations followed. In the heart of Marseille is Place de 23 Janvier, 1943 dedicated to the memory of those deportees. In the center of the square is a "Memorial de la Deportation."

After the War, as I have mentioned, the city again became a refuge for Jews, this time those of North Africa. These people were attracted, no doubt, by the climate, not dissimilar to that of North Africa, but also by its traditions of tolerance and its atmosphere of good living and its dedication to the enjoyment of life as it is.

Notice of Elections

The 1993 A.I.N.A. election will be for three director positions. Any paid up member, except junior, is eligible to run for office. Write to A.I.N.A. Box 277 Rockaway Park, N.Y. 11694 for the necessary information and petition forms. These must be completed and returned not later than January 25th 1993. Membership ballots will be mailed to our certified accountants, assisted by an election committee consisting of Harry Pollakov, Beverly and Jud Karton.

The three director positions are held by William Rosenblum, Stanley Yulish and Sylvia Haffner Magnus. Stanley Yulish has declined to run. Sylvia Haffner Magnus must retire because of illness. She will be appointed Honorary Director Emeritus at the A.I.N.A. annual meeting in May.

The nominating committee has recommended the following:

William Rosenblum, for reelection

Julius Turoff, who serves A.I.N.A. as Secretary

Florence Schuman who is Treasurer Pro tem.

This recommendation doesnot preclude further nominations.

Shehitah Tokens by Shmuel Matalon

To judge by what we know, Shehitah tokens were not very common in Jewish communities. All in all, we know of just a handful of them. Dr. Arthur Pollack, in his book on Jewish Medals in the Netherlands includes some Jewish tokens, but not one for the Shehitah ritual. Both Bruno Kisch and Daniel Friedenberg mention in their writings only a few: two tokens from Italy used in the 19th century; one for a large chicken, the other for a small chicken..

Another Shochet Token circa 1900 is from the orthodox Jewish community in Western Rumania called Kolozsvár in Hungarian, Klausenburg in German, but also known as Cluj in Rumanian. This city became the cultural, industrial, and political center of Transylvania. With the revolution of 1848, the prohibition of Jewish residence became abolished, and subsequently Jewish residence rapidly increased. The Jews in Cluj at first engaged mainly in commerce, trading especially in goods from the orient and Turkey. Jewish life flourished culminating with the construction of the Great Synagogue of Cluj which was opened in 1887. The Jews of Cluj did not fair very well during World War II. In 1942, most male Jews of military age were conscripted for forced labor and sent to the Nazi occupied area of the Soviet Union where most perished. When the Germans entered Hungary in 1944, the local Jews numbering about 17,000, with others from surrounding villages and towns were rounded up and confined to a ghetto. Subsequently they were deported to Auschwitz where the majority were slaughtered.

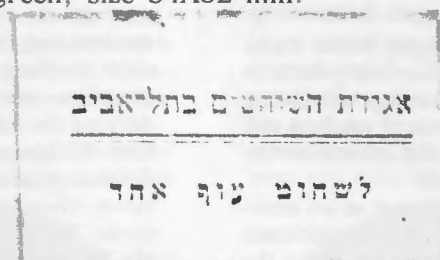
This token has a value of 6 (kreutzer) and was part of a communal tax system that was implemented to support all of the religious and cultural needs of the community. Different denominations were used for the various animals to be ritually slaughtered. The brass token is cent size with four crescent indents positioned equidistant around the circumference. In the center in Yiddish is the word Gabella, an untranslatable phrase possibly tied to Kaballah or receipt. The legend around the top is in Hungarian. It reads "The Orthodox Jewish Community". Below, in the lower part is the word Kolozsvár, the Hungarian name of the town.



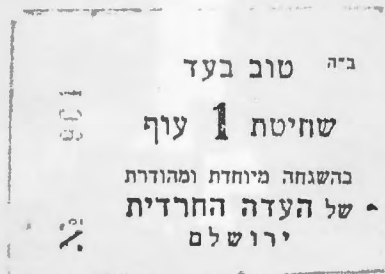
There were many paper tokens used as well as metal tokens were more costly to manufacture and often times could not be purchased. One is a paper token from the city or town of Zvenigaradek in the Ukraine. These tokens dates back to the year 1918 more or less. The legend is printed in both Hebrew and Russian. In Hebrew: *The Shohatim from Zvenigaradek, One Rubel*. There are three varieties known with denominations of 1 Rubel, 3 Rubels and 5 Rubels, all printed in green over white cardboard, size 45X59 mm.



Immediately after the War of Liberation, Tel-Aviv and Jaffa were united into one city called Tel-Aviv-Jaffa. The shocket token of the Tel-Aviv Association of Shohatim may be presumed to have been issued prior to 1948. The inscription translates "to slaughter one chicken". Color is green, size 34X52 mm.



The last one is of gray color and measures 34X48mm in size. it translates: *God Be Blessed / ONE FOWL / under the special and meticulous supervision of the Orthodox Community / Jerusalem.*



It is interesting that when one attempts to research information concerning items 40, 30 or even 20 years ago, one comes up with very little information. Any further information will be welcomed by the author (5 Lilien Street, Tel Aviv).

Judgement in Stone

by Felice Maranz

from *The Jerusalem Report*

The new Supreme Court sits perched on the top of a hill alongside the Knesset, glimmering in the midday sun like the castle in "The Wizard of Oz." The fantastic, slightly bizarre-looking building — donated in its entirety by the Rothschild family's Yad Hanadiv foundation — took six years from planning to completion, and was opened officially on November 10.

Until then, Yad Hanadiv imposed a curtain of silence around the project, forbidding anyone associated with the building from speaking to the press.

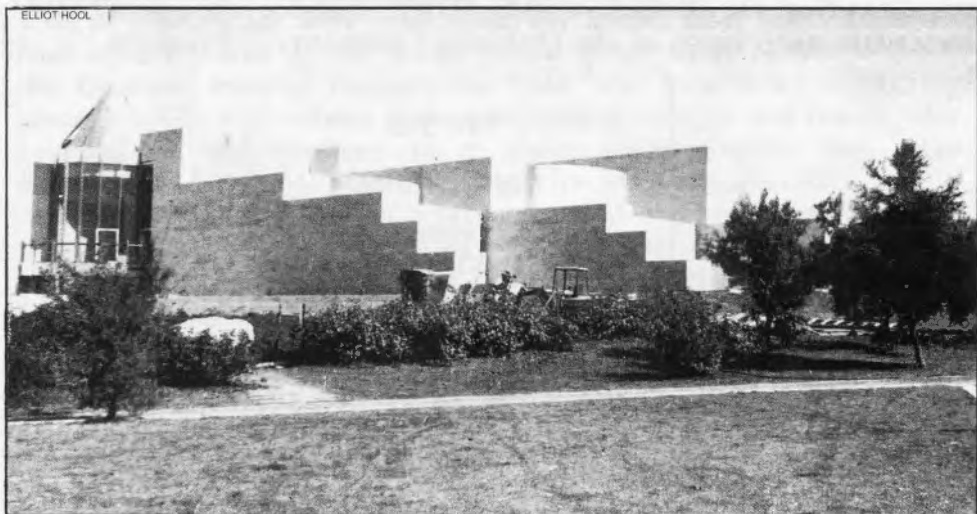
Still, it was hard to keep a large building near the center of town completely under wraps. Weeks before the opening, the cramped and run-down "temporary" quarters that had housed the court since the state's founding were shut, and the new building had begun functioning. Some of the court's roughly 80,000 books were shelved under sheets of plastic in the new library, and hearings were being held, despite the swarms of workers still sawing and painting and otherwise finishing the vast structure.

A walk around the court as an uninformed visitor during this transitional, chaotic stage was enough to reveal the building's beauty and the fastidious care

that went into its construction. Just inside the entrance, for example, a mason sat on a wooden plank suspended over a stone staircase, gently tapping a hand-held chisel, patiently finishing one stone of the vast wall in front of him. Every stone in the building was similarly hand-worked; it took 30 workers laboring daily for 2½ years to do the job.

The new building's five courtrooms, along with its office complexes, three-tiered library, restaurant, press room and holding cells, will facilitate the working of the court's 12 justices and their staffs. And from his office, Chief Justice Meir Shamgar can see the Knesset — a deliberate effort to keep the legislature and the judiciary within symbolic eyeshot of one another.

Spun of myths and symbols, Biblical pronouncements and strict geometry, the new court's complex design is at once modern and ancient — presenting a constant intellectual challenge and making countless references to other buildings, defying the viewer to form a single picture. Within, rough stone walls lead to flawless glass curtains revealing the Jerusalem cityscape. Patterned marble floors evoke Rome's St. Peter's Church, and sky-lit holes punched into the heavy concrete pyramid which sits inside the build-



ing before the library are reminiscent of Le Corbusier's Church of Notre-Dame-du-Haut in Ronchamp, France. The outside of the building echoes the clean lines of a De Chirico painting. Beside it, even Jerusalem's astounding blue sky looks it was added by the hand of Magritte.

Until 1984, when Dorothy de Rothschild, who died three years ago, made the offer to fund the building, various plans for a new Supreme Court had been kicked around fruitlessly. The cost of the new building has been estimated at \$30 to \$40 million, covered by Yad Hanadiv; the Justice Ministry budget will provide money for maintenance.

Sister and brother architects Ada Karmi-Melamede and Ram Karmi, complying with the press embargo, would not give interviews until after the opening. The two, whose design for the building won an international competition in 1986, are the second generation of a prominent family of Israeli architects. Their late father, Dov Karmi, started working in Tel Aviv in the 30s, planning over 200 buildings during the course of his career. With Joseph Klarwein, he designed the Knesset, the other major government structure financed by the Rothschilds.

Ram and Ada have shared a Tel Aviv office since 1962, but the Supreme Court

is their first collaboration. Ram, 61, five years older than Ada, is known for his "brutalist" style — massive and flamboyant — as in his Humanities Faculty of the Hebrew University on Mt. Scopus. Ada, known more as a scholar, has taught at Columbia, Yale, Harvard, the University of Pennsylvania and MIT.

During the competition, Karmi and Karmi-Melamede described their plan as "a partly cloistered, inward-looking complex of spaces . . . [addressing] the hierarchy and public ritual implicit in the court of law." The resulting building is indeed hierarchical: Prisoners waiting for their cases to be heard are held in high-security cells in the basement; the judges' quarters are reached by a narrow stairway ascending to the top floor. A pyramid motif runs throughout, subtly reinforcing the idea of who's on top.

If there were a special place at the pinnacle, it might well be reserved for old-world-style patron Dorothy de Rothschild, chairwoman of Yad Hanadiv. Her 1984 letter to then-prime minister Shimon Peres offering to fund the building quoted Isaiah 1:26: "And I will restore your judges as at first, and your counselors as at the beginning. Afterwards, Jerusalem shall be called the city of righteousness and a faithful city."



THE SUPREME COURT
STATE MEDAL



Face: The new building of the Supreme Court in Jerusalem. Inscription: "The Supreme Court" and "Israel" in Hebrew, English and Arabic.

Reverse: Hallway in the Supreme Court Building. At its exit, a star of David symbolizing the Israeli Law and righteousness which goes forth from the Court. The verse: "Zion shall be redeemed by justice", Isaiah 1:27.

Congregation B'nai Abraham by Dr. Sidney L. Olson



Jewish immigration to Philadelphia from Eastern Europe began in large numbers during the 1870s. Ten years later Jews began settling in the Society Hill area of Philadelphia, around Fourth and South Streets. The district was not far from Independence Hall.

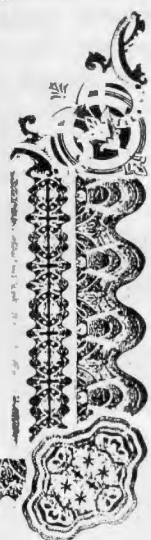
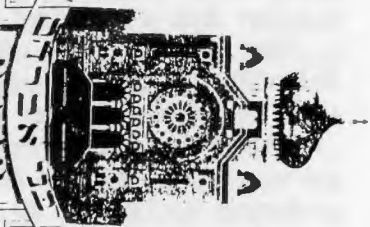
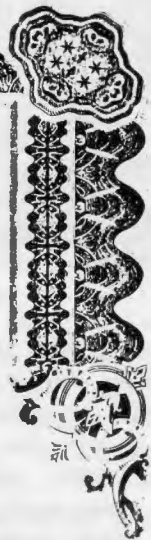
The inconveniences of walking far distances for holiday and sabbath services, when traditional Jews do not ride, was a factor in 1883 of forming B'nai Abraham, the first Russian Jewish congregation. Temporary quarters were occupied but within a few years land was purchased at Fifth and Lombard Streets and a synagogue was erected. B'nai Abraham, the *Russishe Shul*, had the prestige of being the oldest and one of the largest East European congregations of Yiddish speaking Jews in the area.

Rabbi Bernard L. Levinthal, who played a key role in Philadelphia's Jewry, became rabbi in 1891. He served the congregation for sixty years. As a national rabbinic leader, he was frequently in contact with government officials. He was the only rabbi in the delegation of American Jewry at the Paris peace talks after World War I. During the Prohibition period, he provided the Treasury Dept. with a national list of orthodox rabbi authorized to distribute wine for religious purposes. Though he formally held the post of rabbi of B'nai Abraham, in essence he was the dean of the Philadelphia Orthodox rabbinate in the first half of this century - the unelected Chief Rabbi of Philadelphia, holding this prestigious position until his death in 1952.

The illustrated certificate circa 1910, is an unissued deed of B'nai Abraham. It contains space for a name and seat location. It certifies that the holder of the deed owns the listed seat and is entitled to all privileges pertaining there to; to have and to hold the said seat for himself, his heirs and assignees, and that the certificate is recorded in the books of B'nai Abraham. A rather unique method of raising money for the congregation. It is an example of the unusual one can find in Judaica Numismatics.



Congregation B'nai Abraham
Fifth and Lombard Streets



BNAI ABRAMHAM

This certifies, that
for Joseph J. Hat, Jr., 'Gentry, Jr.' in the 'Integration, Bnai Abraham,
375-377 Broadway, N. Y. State, and is entitled to all the rights and privileges for
having made.
The 'Integration is recorded in the books of the 'Integration, Bnai Abraham, and is
transcribed upon the records thereof upon the books of the said 'Integration by
the same in person or by the same, subject to the 'Integration of the 'Integration.
IN WITNESS WHEREOF, the 'Integration and 'Integration have hereunto set their hands and signed the end
of the 'Integration, Bnai Abraham.

Sholem Abraham

1911

SECRET

1911



from the Jerusalem Post

Even before the Russian pogroms of 1881, Jews in Eastern Europe had been thinking hard about the future. But the riots of that year brought everything to a head: many Jews fled to the New World, while a very few, later to be called the First Aliya, came to Zion.

Until 1881, almost the entire Jewish population of Palestine lived in a few cities such as Hebron, Safed, Tiberias and Jerusalem. The people spent their days in prayer, committed to pious study and taking comfort that they would eventually be buried in the Holy Land.

The new arrivals, although also religious, had different goals. Believing that the Jews would never be free until they were masters in their own country, they planned to rebuild the Land.

Rishon LeZion probably got its start when Russian immigrant Zalman David Levontin landed in Jaffa in 1882. Levontine set to work gathering up families to join him in what would be the first Jewish agricultural settlement in Palestine founded by new East European immigrants. According to legend, every time a boat dropped anchor in port, he would get on board and yell out "*Shalom Aleichem*." Each time someone answered "*Aleichem Shalom*", he knew he had found a fellow Jew – to be persuaded to join him in his venture. Twenty years later, Levontin would be summoned by Herzl to become one of the directors of the Jewish Colonial Trust. One year later he was sent to Palestine where he was to establish a bank under British auspices called the Anglo-Palestine Company, Ltd.

Of the 17 families who established Rishon LeZion, 10 were well-to-do. All intended to take up farming, Sitting in coffee houses in Jaffa, these hardy visionaries began by thinking up a name for their settlement, and even formed a set of rules which would guide them from day one. The name Rishon LeZion (First to Zion) was taken from Isaiah ("I was the first to tell Zion".... of its deliverance from Babylon).

They had a name, and a *sefer takanot* (a directory of regulations); now the group needed to find some land. After looking near Gaza and Ashkelon, they decided in Ein Kara, 10 km south of Jaffa. Although the price was exorbitant, the pioneers assumed the word "spring" (ein) meant there would be plenty of water.

To their dismay, the settlers found the spring offered plenty of mosquitoes, but not a drop of water. And although they tried planting grain, they did so at the wrong season. They soon realized that all 3,340 dunams of virgin soil were wrong for this kind of crop.

Being a religious group, the pioneers had planned their settlement around a synagogue, which was slated for the highest point in the village. On the day Rishon LeZion was established – July 31, 1882 – they traipsed up the hill from the ocean and set up their tents near its peak. Then, they began digging nearby, not realizing that they couldn't have chosen a worse spot for finding underground water. But they didn't waste their time here for long, as the well collapsed on the second day.

Soon afterwards, they began digging again, at a site lower down. After time passed and they hit only rock, they began to lose their spirit. Much of the money the wealthier families had brought with them was being spent on water, which had to be brought by camel from Jaffa, and some of the remainder was needed to support the poorer settlers.

So critical was their situation that the group sent Yosef Feinberg to Europe to try and get financial assistance. But none of the usual philanthropic groups had any interest in helping Jewish pioneer farmers, and Feinberg came away empty handed. His luck changed when he approached Baron Edmond de Rothschild.

Rothschild had been worrying about the plight of the Jews for some time. With this – his first undertaking in the Holy Land – he would be able to do something to help. On the condition that his donation be anonymous, he sent 25,000 francs to Rishon LeZion to finance the group's well and help out the poorer families.



The First Well in Rishon LeZion

RISHON LE-ZION COLONY MEDAL

obv. Around the rim in Hebrew *"If I forget thee O Jerusalem let my right hand forget its cunning"* (Psalm 137.5); around the inner circle, *"Would that from Zion salvation will come Israel"*.¹ In the left frame, a section of the Wailing Wall with people at prayer; in the right frame, a farmer sowing seeds; above the frame a Star of David.



rev. Around the rim, in Hebrew, *"Rishon Le-Zion behold there is a Jerusalem messenger I will give"*: (Prophecy; Isaiah 41,-27) in the center, a panoramic view of the Colony; below in Hebrew "1882", on the bottom rim in Hebrew, "Colony Rishon Le-Zion."



RISHON LE-ZION CENTURY OFFICIAL AWARD MEDAL 5743 - 1983



obv. Rishon Le-Zion's central synagogue and the words "Rishon Le-Zion" in Hebrew and English.

rev. A cluster of grapes against a Star of David, a kinetic sculpture design by Yaakov Agam, the form of which changes according to the angle of view.

RISHON LE-ZION MASONIC MEDAL

This medal was issued by the Ein Ha'koreh Lodge #49. In addition to traditional masonic emblems of a T-square and compass, a bunch of grapes signifying the relationship to the wine industry is shown



THE ROTHSCHILD MEDAL

Unfortunately, these administrators were both bureaucratic and autocratic – taking over the reins from the settlers and making both business and social decisions. Rishon LeZion founders, who had every intention of becoming wholly independent farmers, were humiliated and insulted by the official's attitudes. But although the settlers repeatedly rebelled against their dictums, the baron simply scolded them and threatened to pull out.

Six months after the settlement was established, a small group of young men and women from the secular Bilu Movement came to help till the soil. One of them, Israel Belkind, cosigned a letter which the farmers sent to the baron complaining about his envoy.

In the baron's angry reply, he insisted the settlers get rid of Belkind or he would stop sending money. For once, showing their cohesion, the settlers refused. Belkind later left of his own accord to prevent possible economic collapse in Rishon LeZion, and founded the town of Gedera.

In spite of all its problems, Rishon LeZion survived, and today is a flourishing municipality. Its turbulent history includes an astonishing number of firsts. It was in Rishon LeZion that Naphatali Herz Imber, recovering from an illness, put his poem *Hatikva* to music. The Jewish National Fund was established there. The settlement was a leader in promoting Hebrew, and opened the first Hebrew kindergarten and elementary school in the world. The first Hebrew orchestra was formed in Rishon LeZion, and like Ness Ziona, Rishon LeZion claims to have invented the Israeli Flag. At a parade the settlers held in 1885, they flew a flag made from settler Zeev Abramowitz's blue and white *tallit* (prayer shawl) embroidered with a blue Star of David.

All the original settlers wanted to till the soil – even those who had plied a trade in their native communities. The pharmacist was the only one not allowed to farm as the group decided he would have to practice his profession full time. Yet the settlement was in need of shoemakers, builders, coppersmiths etc., so after a hard days work in the fields, the farmers worked at their odd jobs in the evenings.



Société .. Carmel-Oriental
Vente des Vins & Cognacs
 DES
Grandes Caves de Richon-le-Sion
 JAFFA

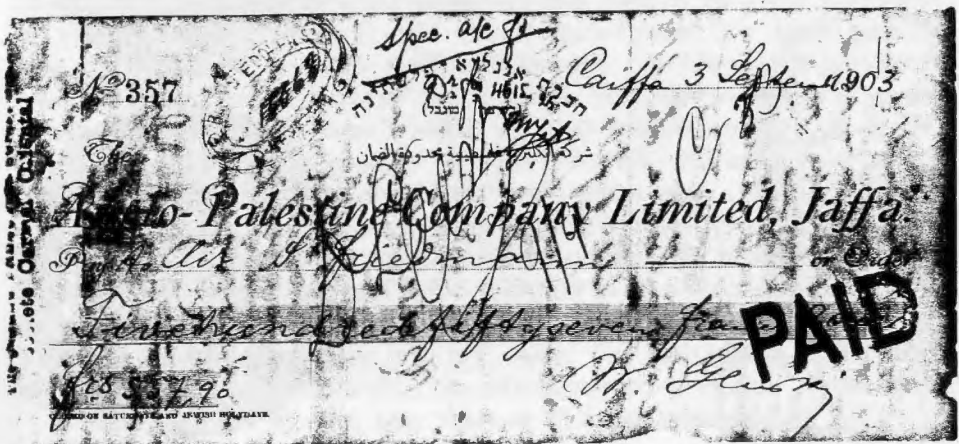
Bon pour

3 b. medoc
 3 b. Sauternes
 1 b. Cognac Vieil
 2 b. Duras - Ausbruch
 2 b. Muscat
 1 b. ~~Cherry~~ Brandy Cacao
12 bottles.

M. Friedman
 17.4.13

Front and back of an early receipt Bon Pour, written in French, (good for) 12 bottles of assorted Carmel products.

Check dated Caiffa 3rd September 1903 on the Societe Carmel Oriental account in the Anglo-Palestine Company, Ltd. Jaffa, payable to Mr. L. Friedmann, one of the winery managers, payable in French francs.





Loading Barrels of Wine on Camels Bound for Jaffa Port Circa 1910

Buildings in Rishon LeZion were constructed out of local sandstone. Those still standing, like the synagogue, have been covered with cement or marble to preserve them. The Turks would not give licenses for synagogue construction so this synagogue was built in the guise of a warehouse. Whenever a Turkish official came to visit, the Tora and benches were whisked away and in their place appeared sacks of flour or tools. The interior walls, however, were made of straw and mud – like the bricks the Israelites made in Egypt. Only the tiles on the roofs were fancy. They were made in Marseilles.

At some point, the settlers realized they had no way of announcing an Arab attack, nor of calling the people together for festivals. The baron was asked to send a bell for this purpose which he did. It is said that during the War of Independence the Hagana asked for the bell so it could be melted down for bullets. In its heyday it rang fast for alarm, slow if there was a festival or party.

Ten years ago, the municipality established the Rishon LeZion Open History Museum, part of which is inside two of the settlement's oldest buildings. This museum is well up to international standards of concept and design. Visitors view graphic displays and touch-me exhibits. Manequins are incredibly lifelike and modeled after photos of the settlers themselves. The pharmacy contains the original cupboards and bottles with medicinal herbs, hernia belts and other items. The tailor shop, school house, tannery, flour mill, post office and more have been recreated. A few years ago, to commemorate the 25,000 francs the Baron had sent to his first settlement, a Rothschild grandson financed the museum's sound and light show. These sites along with a visit to the large winery, where 100 year old vats can be seen and watch wine being bottled, are on the A.I.N.A. Study Tour to Israel agenda, leaving March 15th. There is still time to be included.

The Odessa Committee by Edward Schuman

The Odessa Committee is the abbreviated name of the Society for the Support of Jewish Farmers and Artisans in Syria and Palestine. The organization was established in Odessa in 1890 with the consented permission of the Russian Government and was in existence for almost 30 years. Its official objective was to help those Jews who had settled in Palestine and Syria earn a livelihood through agriculture and other productive works. Many prominent notables served in various positions in this committee. Rabbi Samuel Mohilewer, the Rabbi from Bialystok, who kindled the conscience of the young Baron de Rothschild, who thereafter devoted himself to the resurrection of his native people, was a prominent leader of the committee. The illustrated photograph taken at the first convention of the Odessa Committee in 1904 portrays the Rabbi (center, second row) with J.L. Pinsker, Ahad Ha'am, Sholem Aleichem, Dr. Chaim Chissin, Eliahu Lewin-Epstein, Mordecai ben Hillel Hacohen, Vladimer Tiomkin to name just a few. Heads are all covered in respect to the Rabbi.

האגודה העברית להצלת הארץ
החברים המושבים בראשית קונגרס האגודה בפלסטין
השנה ה'תרס"ד



As a result of the deteriorating conditions for Russian Jewry, especially after the expulsion of Jews from Moscow, immigration to Erez Israel began to increase dramatically. The committee started assisting various settlement societies in purchases of lands.

A branch of the Odessa Committee was established in Jaffa with Vladimir Tiomkin as chairman of the executive committee. He initiated large purchases of land in Erez Israel, and is remembered for riding on horseback throughout Palestine, carrying a bag of money used for Jewish land purchases. His plans soon were hindered by land speculation which drove up prices.

When Turkish authorities forbid further Jewish immigration, Russian Jews became discouraged and the income of the committee began to drop off sharply. The Jaffa committee soon became bankrupt.

After Theodor Herzl began his Zionist activities and the Odessa Committee became the only legal Zionist body in Russia, money again commenced flowing into the treasury. The committee started receiving funds for special projects such as the Girl's Hebrew School in Jaffa, and the worker's fund. A delegation was sent to Palestine after management of the Rothschild colonies was turned over to the Jewish Colonial Association (ICA). Under the leadership of Menachem Ussishkin, individual support in the colonies ceased, while private and public initiative was encouraged, thus untying the bureaucratic harm caused by Baron Rothschild's paternalistic methods. While this was unpopular with the colonists, it was the correct plan to enact as it was the only way to insure that the colonies could eventually become self sufficient.

The committee maintained a network of information bureaus for immigrants in Odessa, Constantinople, Beirut, Jerusalem, Jaffa and Haifa. Moshavot and small land holdings for Jewish agriculture workers were established. The Odessa Committee was the first to contribute money towards purchasing the plot of land on Mount Scopus used for the Hebrew University.

The Odessa Committee helped start the Carmel Winegrowers Cooperative, and the Geulah Company. Geulah (Hebrew גְּאוּלָּה redeem) is the title of several prayers. That section in the morning and evening prayers which is recited between the *Shema* and the *Amidah* is known as *Ge'ullah*. It opens with a profession of faith, enumerates the miracles of the redemption of Israel from Egypt, and closes with a fervent plea to the Redeemer of Israel to deliver them again. The term *Ge'ulla* is also used to designate the seventh benediction of the *Anidah* which ends with the words "Redeemer of Israel", certainly an appropriate name for company whose purpose was to purchase land for the resettlement of persecuted Jews.

The three numismatic items which are used to illustrate this article are part of the author's collection. The Geulah Company Ltd. share warrant issued seventy years ago has been printed almost entirely in Hebrew.

Capital L. E. 20,000
divided into
2,000 ordinary shares
of L. E. 10 each



הקדו
20000 לירות מצריות
מחולקת לאלפים שניות
בנות 10 לרמ כל אחת

"GEULAH" Company Limited.
Incorporated under the Companies Ordinance 1921
as a Limited Company on the 10th August 1921
(Official Gazette N. 50, 1 September 1921).

SHARE WARRANT
of One Ordinary Share No. 35

This is to certify, that the Bearer of this Warrant is entitled to one fully paid up Ordinary Share of ten Egyptian Pounds in the "Geulah" Company Limited, subject to the regulations of the Company (obtainable free of charge at the office of the Company) and to the conditions for the time being affecting Share Warrants under or by virtue of the said regulations and of any resolution of the said Company for the time being passed in pursuance thereof.

Given under the Common Seal of the Company.

Tel-Aviv, 16 Mars 1922

תעודה על מניה אחת בגולה מס' 35
העודה הזאת היא בגולה מס' 35 אחת בגולה מס' 10 לירות מצריות, ובי שיה
שמה מניה לקחת הברה גאולה בעדון מנהל
בעל המניה יוכל לקבל הברה זו (עמית עם לדורשם במשרד החברה) והמניה המקובלים
במק המוסמך העומד מעל על כל המנהלים ששרדו לדבר ועל כל החלטות החברה
סמך ומחשבים בחיוב החברה וכל

[Handwritten signature]

המנהל
החברה

מל אברהם בן אברהם גרסין

חברת אנגליה-פלשתינה
(בערבוז מונבל)
شركة الانجليز فلسطين محدود بالفسان

Jaffa, 27 March 1906
Current s/c Fol 16...
e Frs. 29425.10

THE ANGLO-PALESTINE COMPANY LIMITED JAFFA

Pay à moi même

ups

C/Dr Chissin

trois cents francs

Dr Ch. Chissin



CLOSED ON SATURDAYS AND JEWISH HOLIDAYS.

Odessa Comity

חברת אנגליה-פלשתינה
(בערבוז מונבל)
شركة الانجليز فلسطين محدود بالفسان

Le 21 octobre 1908
CURRENT s/c FOL 165

THE ANGLO-PALESTINE COMPANY LIMITED JAFFA

Pay à Monsieur Chelouch T.E. Chelouch

For Order

Deux mille francs

Dr Ch. Chissin

Dr Ch. Chissin

M. Dizengoff

CLOSED ON SATURDAYS AND JEWISH HOLIDAYS.

Girl's School Jaffa

The direction of the company was in the purchase and sale of land. This certificate No. 35 was issued for one ordinary share.

An illustrated check, written in French for Fr 300 is drawn on the Odessa Committee's account in the Anglo-Palestine Co. Ltd. bank and is dated Jaffa 27 March 1906. In modern times one would write a cash check as simply "cash". But it was the fashion years ago to have a cash check written "to my name". This check was both signed and endorsed by Dr. Chaim Chissin. It also exhibits a rubber stamped seal of the Odessa Committee, bilingual printed in both Russian and Hebrew. Dr. Chissim is also recognized as being the first medical doctor in Tel-Aviv.

The second check dated 21 October 1908 is drawn on the Girl's School Jaffa account for Fr 2000. It is cosigned by Dr. Chissin and Meyer Dizengoff, later to be mayor of Tel-Aviv and the person after whom the famous street and square is named. This check is payable to T.E. Chelouch, a member of a famous Jewish family of builders, who constructed many of the houses and buildings in early Tel-Aviv. It is most probably a payment for work done on the school building.

Jews from Azerbaijan to Uzbekistan

by Fran Weiss

Federation Public Information Bureau

Baku, Belarus, Moldova, Uzbekistan, Tadjikistan — following the break-up of the Union of Soviet Socialist Republics, reports about what we once called Soviet Jews are coming from places with strange and unfamiliar names. For most Americans, geography has never been a favorite subject, and the former USSR covers a particularly confusing region.

The Commonwealth of Independent States (CIS) is struggling to emerge from the Soviet ruins, amidst the clashes between various republics and among minorities within the republics.

And thousands of Jews are continuing to make aliya and to prepare for it, aided by representatives of the Jewish Agency for Israel (JAFI), as part of the ongoing efforts supported by the United Jewish Appeal.

The American Joint Distribution Committee (JDC), which receives funds from the UJA regular campaign, is working to help the Jewish community in the CIS re-establish itself as a viable, self-sufficient Jewish society. The JDC has been supporting Hebrew classes and courses on Judaism at the Open University of Russia, establishing Jewish libraries in Jewish population centers, training Jewish teachers and communal workers, maintaining the Moscow Academy of Jewish Music to train cantors, supporting a national Jewish Book Fair and Rabbi Adin Steinsaltz's Mekor Chaim Judaic Studies Center, and generally helping to organize the Jewish communities in the CIS.

Exemplifying the resurgence of Jewish life in the CIS that the JDC is helping to bring about was the week-long festival hosted last spring by the JDC-Moscow Jewish Music and Arts Center. It brought together youngsters ages 8-18 from 23 far-flung communities throughout the 15 former republics. The children displayed their talents in music and dance performances and art exhibits, all with a Jewish theme. Many experienced Shabbat for the first time and visited Jewish educational institutions and historic sites.

The following brief vignettes of the individual republics attempt to provide

information that will help to put the news into perspective.

Russia

Many American Jews think they are familiar with the story of Russian Jews; in fact, most of the "Russian" Jews who came to the United States at the turn of the century were really Polish, Ukrainian or Lithuanian Jews, carrying Russian passports.

Jews had been prohibited from settling in Russia. Then, with three successive partitions of Poland in 1772, 1793 and 1795, followed by the Congress of Vienna in 1815, the czarist regime acquired the Jewish communities of eastern and central Poland, Lithuania, Latvia, Byelorussia and the Ukraine. Millions of Jews were confined to the "Pale of Settlement," that roughly coincided with the new territories of the Russian empire. The Pale became a huge, impoverished ghetto, burdened with harsh legal restrictions and frequently ravaged by government-inspired pogroms. Only a few privileged Jews were able to live in Moscow and St. Petersburg, in Russia itself.

With the communist revolution, all expressions of Judaism were forbidden. Hatred of Jews persisted, though not written into law, and Jews continued to suffer discrimination in education and employment, as well as personal vilification and abuse, even when they had become Russian in terms of their culture. Although many Russian Jews have achieved higher education and professional positions, they often feel vulnerable.

Today, there are nearly one million Jews in Russia. Most of them live in the large cities. Most emigrants, however, come from smaller cities in the Ural and Volga areas, where anti-Semitism is on the rise. There has been a slight increase in aliya among the "mountain Jews" in the Dagestan-Northern Caucasus area, in response to political tensions there, and a few come from Siberia. JAFI maintains offices in Moscow, St. Petersburg and Yekaterinburg, and the JDC has offices in Moscow

“FREEDOM SHEQELS” COMMEMORATING “EXODUS '91”



and St. Petersburg, with field staff reaching out to other Jewish communities throughout the CIS. There are direct flights to Israel from Moscow and St. Petersburg.

Ukraine

The town of Yehupetz which is featured in much of Sholem Aleichem's fiction is actually Kiev, the capital of Ukraine and the city in which he lived for many years. *Fiddler on the Roof's* Tevye is based on a milkman whom the writer met one summer in the resort town of Boyarka, near Kiev.

Jews played an important part in the economy of the region. In 1817, 30 per cent of the factories in the Ukraine were owned by Jews, and they were also active in trade and as managers of agricultural estates.

However, Jewish history in Ukraine (called *the* Ukraine prior to the disintegration of the USSR) was marked by severe persecution and terrible massacres. The pogroms of 1881-82 resulted in the flight of many Jews to the United States.

Ukrainian Peoples Republic

УКРАЇНСЬКА НАРОДНЯ РЕСПУБЛІКА



100 KARBOVANEZ

1917, brown, orange and yellow.



UKRAINE 100 Karbovanez banknote 1917 with one line printed with Hebrew letters (Yiddish) to accommodate the Jewish population.

MOLDOVA 200 Lei banknote of 1992. This is the most recent republic of the former Soviet Union to issue its own currency.



During World War II much of the Ukrainian population collaborated with the Nazis in killing Jews, and Ukrainian Jews who had fled to Soviet Asia were met with hostility upon their return. An official anti-Jewish atmosphere prevailed in Ukraine during the post-war period.

There are about 750,000 Jews in Ukraine. Although the government has been trying to prove that it is tolerant, anti-Semitism has increased recently and Jews are tense and apprehensive. Pre-alia activity is probably more intense in Ukraine, especially in the small cities, than in other republics.

JAFI has five offices in Ukraine: Kiev, Lvov and Czernowitz in the west; Kharkov in the east; and Odessa in the south. The JDC maintains offices in Kiev and Odessa, with field staffs visiting other communities on a regular basis.

Belarus

The territory of Belarus, formerly Byelorussia, was part of Poland-Lithuania from the 14th to the 18th centuries. It then became part of the northwestern region of Russia and, under the Soviets, a republic within the USSR. Its Jewish population before Soviet rule was heavily influenced by Vilna and other Lithuanian cultural centers.

Byelorussia was relatively free of the tradition of anti-Jewish hatred that was rooted in Poland and Ukraine. During early Soviet rule, the Jewish population had a flourishing culture, with Yiddish as the main language.

Later, as communism tightened its grip, the Jewish economy of shopkeepers and artisans was destroyed. The Communist Party fought against the Jewish religious way of life and waged war against Zionism, which was deeply entrenched.

There are about 150,000 Jews in Belarus today. They are trying to gain recognition as a national minority, placing emphasis on cultural and educational activity. Last April, the JDC helped to support first-time public sedarim in Bobruisk and Mogilev, as well as in cities in other CIS republics.

The alia trend is somewhat stronger here than in most other republics. JAFI maintains an office in Minsk, as well as in other localities, and there are direct flights to Israel.

Moldova

Formerly Moldavia, this was one of the smallest of the USSR's 15 republics. Once a part of Romania, it was earlier called Bessarabia. Its inhabitants are the only speakers of a Romance language within the CIS.

There are 60,000 Jews in Moldova, which currently is engulfed in an acrimonious civil war. The Russian and Ukrainian minorities in the western area have declared war and seceded.

Hundreds of Jews were rescued from the war-torn Trans-Dniester region last summer in an operation organized by JAFI and the JDC. They were taken to Kishinev, Kiev and Odessa, with many making alia from those cities. Seventy per cent of the Jewish population of Moldova have applied for visas to Israel. JAFI maintains an office in Kishinev.

The Baltic republics

The three Baltic republics — Lithuania, Latvia and Estonia — have finally obtained the total independence for which they yearned, but are now immersed in economic crisis.

Lithuania, once a world-renowned intellectual and religious center of Jewry, has few Jews left. Most of the remaining 35,000 Jews in these three republics are in Latvia. Citizenship is a serious problem. The precise definition varies from one republic to the next, but the effect is that many Jews are being relegated to second-class citizenship.

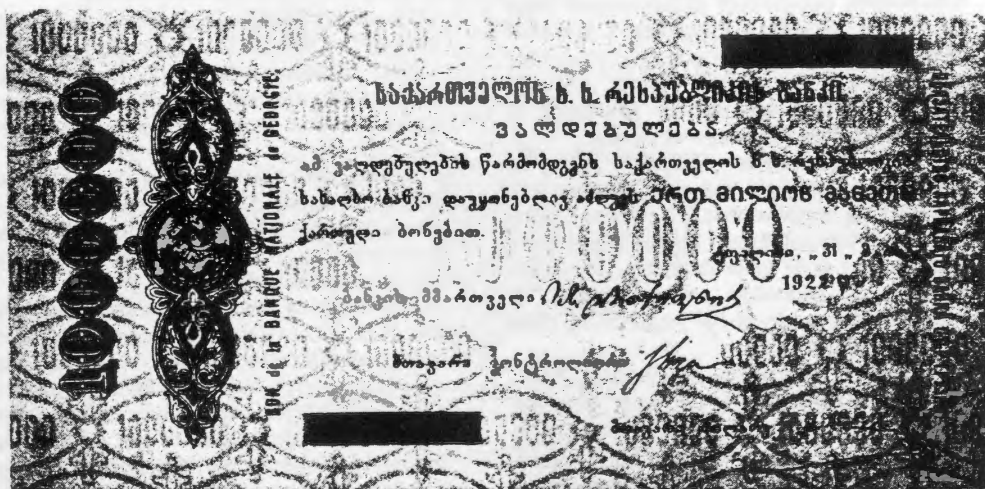
JAFI has offices in Vilnius and Riga, with direct flights to Israel departing from the latter.

Georgia

There is a tradition among the Jews of Georgia that they are descended from the Ten Tribes exiled after the Assyrian conquest of the Kingdom of Israel. Another tradition says their ancestors were those sent into exile by Nebuchadnezzar, the Babylonian conqueror. In any case, Jewish settlement in Georgia has ancient origins.

As elsewhere in Eastern Europe, Georgian Jews suffered centuries of oppression. Some were actually enslaved, and Jewish girls were sold to the harems of the Moslem rulers.

Georgia, Soviet Socialist Republic Debenture Bond



At the beginning of the 19th century, Georgia became part of the expanding Russian empire, and communities of European (Ashkenazi) Jews were established there. During World War II, Jews fled to Georgia from Nazi-occupied territories. Their arrival did much to stimulate a sense of Jewish solidarity among Georgian Jews.

In spite of Soviet anti-religious indoctrination, many Georgian Jews succeeded in maintaining Jewish traditions. In fact, Georgian Jews are adamant that, unlike their co-religionists in the other Soviet republics, they experienced very little anti-Semitic hostility in the past decades.

The Jews remained neutral during the recent civil war. Now the country seems to be stabilizing, but some violence continues.

At the beginning of September, 150 Jews were evacuated from the northern city of Sukhumi, where there were clashes between local militia and the Georgian army, leaving directly for Israel on a special flight organized by the Jewish Agency. Simcha Dinitz, chair of the Jewish Agency, praised the Georgian authorities for the assistance they provided.

There are about 25,000 Jews in Georgia, divided equally between "locals" and Ashkenazim. JAFI has an office in Tbilisi, the capital, and there are direct flights to Israel.

Kazakhstan

The largest and most important of the

Moslem republics, Kazakhstan has a Russian-Ukrainian minority that constitutes more than 40 per cent of the population. Its capital, Alma-Ata, has a Russian majority. With 17 million inhabitants spread over a vast area, it is relatively unpopulated and has abundant natural resources. It is the least religious of the Moslem republics.

There are about 17,000 Jews in Kazakhstan. JAFI maintains an office in Alma-Ata.

Uzbekistan

A remnant of Bukharan Jewry remains in Uzbekistan, although most of the Jewish population today are Ashkenazim. For centuries Bukhara was an independent khanate — like Samarkand, once a prosperous center of trade on the caravan routes from Cathay to India.

The Bukharan Jewish population has ancient origins. In the 12th century, Benjamin of Tudela mentions a Jewish community of 50,000 in Samarkand, and a 14th-century Arab chronicler mentions the Jewish community of Bukhara, but Jews may have been in both areas much earlier.

Later, Jews endured much suffering under Tatar and Mongolian rulers. In the 16th century, Islam was established and Jews endured many legal restrictions and humiliations. As Moslem fanaticism grew in the 18th century, many were forced to convert.

The Russian conquest of the region began during the second half of the 19th century. Many forced converts, as well as other Jews, moved to the Russian-dominated region of Turkestan and returned to Judaism under the more lenient Russian rule.

Bukharan Jews developed a distinctive culture and a literature in the Tajiki-Jewish dialect (related to Persian).

Currently, there are about 80,000 Jews in Uzbekistan, mostly Ashkenazim who live in the capital, Tashkent. Most of the Bukharan Jews live in Samarkand, Bukhara and Tashkent. JAFI has an office in Tashkent and there are direct flights to Israel.

Azerbaijan

Bordering on Iran, with a language resembling modern Turkish, this republic of 7 million, mostly Shiite Moslems, is engulfed in economic and political crisis. It is at war with Armenia in the long-disputed Nagorno-Karabakh autonomous region, the outgrowth of a more localized civil war.

Azerbaijan is trying to emulate the Turkish model of secular Islam and Westernism, but Moslem fundamentalists are among the factions contending for power.

When the region was annexed by Russia in the early 19th century, the Jews were mostly Tat-speaking "Mountain Jews." Generally, they were poor and persecuted by the Moslems. With the growth of the capital, Baku, as an oil-producing center, a number of European Jews arrived and became active in developing the industry.

Most of the 50,000 Jews in Azerbaijan live in Baku. They are "sitting on their suitcases," according to JAFI reports. All of them have the documents they need for aliya and the men dread the possibility of being drafted for the war.

Kirghizia

This mountainous republic — about the size of South Dakota, with a population of 4.5 million — has the most stable government of the Moslem republics and is doing everything it can to build relations with Western countries.

The 8,000 Jews in Kirghizia are in direct contact with the JAFI office in Alma-Ata, the capital of neighboring Kazakhstan.

Tadzhikistan

The language and culture of the Tadzhiks are closely related to Persian heritage. They are surrounded by Turkic peoples and bear resentment against the Uzbeks, who ruled them before the Russians came. The republic is a target for Iranian influence and the populace shows a strong tendency toward Islamic fundamentalism.

Democratic and Moslem forces demonstrate frequently against the government, which is likely to fall. There are about 10,000 Jews in the republic.

In August, 200 Jews flew from Dushanbe, the capital, to Israel. The JAFI emissary in Dushanbe has organized Hebrew classes there. It is believed that most of the Jewish community will emigrate soon because of the growing fundamentalist movement.

Azerbaijan, Soviet Republic



25000 RUBLES 1921. brown and gray.

Erez Israel Jewish Notables

A Biographical Series Illustrated by Checks

By Yaron Reinhold

Chaim Bograshov was born in Chernigovka, Crimea, Russia in 1876. After receiving a religious education, he later acquired sufficient secular education to receive a degree and teaching diploma from the University of Berne in Switzerland. He became a leader of the Ziyoynei Zion movement in Russia and helped organize its conferences. In 1906, he settled in Erez Israel where he was a founder of the Hebrew Gymnasium Society in Tel-Aviv.

He was deported by the Turkish authorities during World War I to Egypt, where he founded a Hebrew academy at that time. He returned to Palestine after the war and became a co-headmaster of the Herzlia Gymnasium. He was a leading figure in the affairs of Tel-Aviv and the yishuv, serving as a member of the Tel-Aviv municipality and as a delegate to the elected assembly. He helped found the Nordiah district in Tel-Aviv for Jews made homeless by the Arab riots in Jaffa in 1921. This districts main street is named Bograshov Street in his honor. In 1952, as the oldest member of the Second Knesset, he chaired the opening session. He died in 1963.

The illustrated check on the Anglo-Palestine Company Ltd. Jaffa, is dated Odessa, October 1912. and made payable to Dr. Bogaratscheff for the sum of Fr 261.90. It bears a rubber stamp of the Banque Russo Asiatique, Odessa in two places. The reverse shows a Hebrew signature and cancelled Turkish revenue stamp.



Shimon Rokach, the grandson of Rabbi Israel Bak, was born in Jerusalem in 1863. In 1884, he and his father moved to Jaffa. They were able to procure an important government post, leased from the Turkish government, which controlled the travel taxes assessed upon travelers from Jaffa to Jerusalem. Later, with his brother Eleazer, he established the Ezrat Israel Society, which gave assistance to immigrants passing through Jaffa.

The first modern Jewish quarter in Jaffa, named Neveh Zedek was founded with his efforts in 1887. In 1890, he was the guiding hand and masterful moderator which brought the Sephardic and Ashkenazi Jewish communities together, an almost unbelievable task, and at a later date, served as the president of this group. He became recognized as the leader of the Jaffa Jewish Community.

Shimon Rokach was a pioneer in the citriculture industry in Palestine. In 1900, he organized Pardess, a cooperative citrus marketing company. in Palestine. The illustrated check on the Anglo-Palestine Company Ltd. bank was issued by Pardess in 1908, and signed by S. Rokach as a director. The amount 47 livres Turkish was converted to French francs by The Deutsche Palestina Banque, to whom it was payable.

During World War I, he obtained a contract to supply wood for fueling Turkish army trains and employed many Jews to exempt them from military service. He used his extensive contacts with Turkish authorities and Arab notables for the good of the Jewish community.

His son Israel was elected to the Tel-Aviv municipal council in 1922 and served without interruption till 1953. He was the mayor of Tel-Aviv from 1937 to 1953. Under his leadership, the city grew from a garden suburb into the leading city in the country. In 1953-55 he was Minister of Interior, and in 1957-59 deputy speaker of the Knesset.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



I have received two letters since the last "The SHEKEL" both complaining about some aspect concerning coins or the lack of coins at meetings viz: "I always show something different at each meeting; some members bring the same show and tell coins month in and month out". In the second letter "the topics and exhibits during the past year are either the things I don't collect, or more often a Jewish item like a trip or a charity which has nothing to do with coins, paper money or even tokens. I'm not against somebody's dig in Israel, which produced no coins, or whether the falafel was better in Haifa or Tel-Aviv. When I go to a meeting, I want to learn something about numismatics. I want to see your coins and show mine". Wow!!!

To a similar letter of complaint back in May 1972, I suggested that the President's Club Manual, which was distributed at the AINA workshop during the prior convention, be used by the club president. It is full of SUGGESTIONS, not orders, for our INS groups. Most important was a three year schedule of topics that never repeats itself.

Tonight, I am attending the INS of N.Y. meeting. The topics are: Modern Agora & Lirot series, Ancient Hebrew coins with background material for this series; Paper Money: Anglo-Palestine; Medal or Token: Music Festival & Competitions; Misc.: Balfour. Twenty years later, at this club, we are still using and like it.

Next week, I have a Bronx Coin Club meeting. The club is close to 60 years old, hates minutes, but does have officers. As a member, you can plan your exhibits a year in advance. Here we use the letters of the alphabet as topic headings. In an INS club, the letter A might bring in exhibits of Akko, Ascalon, agora, AINA tour medals, Avdat, Anniversary coins or medals, animals on coins, architectural buildings, modern and ancient, and even an airplane. There is no limit to the topics and it is your choice. Nobody is telling you what to show. Best of all, everyone can show what he or she likes.

This diversification is not unlike the articles in The SHEKEL. We endeavor to publish in each issue, the very best knowledge of Jewish life available, ancient and modern, in digest form and publish it with a numismatic connection. The editor will gladly assist any member who believes they can submit an article for publication. It is a unique experience to realize that your efforts can be read by thousands of people. The address is on the first page. Write him for assistance.

Recently Discovered Bronze Shekel of Jerusalem by David Hendin

I receive frequent questions on the shekels of Tyre, and specifically the difference between those issued in Tyre and those apparently issued in Jerusalem. Many have heard of this theory, but don't know much about it or understand it.

The shekels and half-shekels of Tyre are of special interest to collectors of ancient Jewish coins as well as Biblical coins. Jews had to pay an annual sum to the Jerusalem Temple, and that sum was one-half shekel. Furthermore, it was acceptable only in the money of Tyre. The reason for this, apparently, was that the Tyre shekels and half-shekels were widely available in Jerusalem, and they were well known for their true weight and good silver content.

It is also commonly believed that the "30 pieces of silver" paid to Judas were Tyre shekels. This is based on the fact that they were the most commonly used and accepted large silver coins at the time.

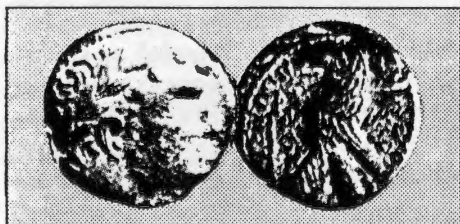
Finally, it was the use of the Tyre shekels and half-shekels in the Jerusalem Temple that indirectly led to Jesus'

disgust at the money changers in the Temple court. When Jewish pilgrims came to Jerusalem from around the ancient world, they carried money of their own nations. Since the Temple accepted only Tyre coinage for the annual dues, they had to make a currency exchange, much as you would today if you went to another country. The currency changers set up in the area of the Temple. In calling out for business—their form of advertising—they often shouted their exchange rates. It was this commercial activity that Jesus found offensive, and so he threw over the tables of these merchants.

Tyre shekels and half-shekels were issued from 126-5 B.C. through A.D. 69-70. The types are all the same: Bust, right, of Herakles to the right on the obverse, and an eagle standing left upon a prow on the reverse. However, the fabric and style of these coins changes significantly after the issues of 19-18 B.C. and the new style continues without variation from 18-17 through A.D. 69-70. We will refer to the earlier series as the "first group" and the later series as the "second group".

The coins in the first group are consistently struck on large flans and engraved in a good style. The coins in the second group, however, are inferior in style; the flans are smaller, the inscriptions are barbaric and often partial, and, while both issues carry a variety of monograms, all of the second group carry the additional letters KP to the right of the eagle.

According to Ya'akov Meshorer in *Ancient Jewish Coinage*, "Most specimens from the first group have been discovered in Lebanon and Syria, while the majority of the pieces from the sec-



A Jerusalem shekel of bronze. Obv. Laureate head of Melkarth to right. Rev. Eagle standing left on prow of ship, date PM to left, palm branch and KP to right. Translation of Greek legend reads: "Of Tyre the holy and inviolable". Date is PM or 120 or A.D. 14/15. Bronze 12.4 gms, axis 12 o'clock. J. Herbst Collection).

ond division were found in Israel. Further, in excavated material of single coins as well as of hoards found in Israel in which Tyrian shekels were present, mostly coins from the second group, depicting the letters KP, were represented." Meshorer believes that the shekels in the second group were struck in Jerusalem under Herod and his successors. "Because they were minted under special circumstances, they do not depict any designs indicating Jewish autonomy. The style and provenance of these coins, as well as the literary sources which mention them, all indicate that Jerusalem was their place of origin."

Beginning with Augustus, there was a plentiful supply of Roman silver coinage struck at Antioch. Therefore, it would seem that Tyre did not need to strike coins any longer. The Roman issues were generally around 80 percent silver, while the Tyre coins were 90 to 92 percent silver. Gresham's Law would have taken effect, and the inferior coins would have forced the higher quality coins out of circulation.

The problem in Jerusalem, however, was that the sages required payments to the Temple to be made in pure silver—only the Tyre coinage filled the bill. "The Jewish authorities not only had to use Tyrian shekels, they also had to mint them. Since the striking of the Tyrian issues was apparently scheduled to be stopped during the rule of Augustus, the needs of the Temple in Jerusalem compelled the authorities (in this case Herod) to begin minting of local high quality Tyrian shekels. These special editions are characterized by the letters KP," Meshorer says.

An especially interesting section of the Talmud, in *Tosephta Kethuboth* 13,20, states: "Silver, whenever mentioned in the Pentateuch, is Tyrian silver.

What is a Tyrian silver (coin)? It is a Jerusalemite." Thus it appears that the Talmud itself is telling us that these "Tyre shekels" are really issues of Jerusalem.

Meshorer argues that the Jerusalem-Tyre issues stopped when the Jews began to issue their own shekels in A.D. 65/66. However, we have seen at least one Jerusalem-Tyre shekel dated A.D. 69/70, and the *British Museum Catalog of Coins of Phoenicia* also lists a half-shekel of this date. Clearly, however, Jerusalem-Tyre issues struck during the First Revolt (A.D. 66-70) are rare. It makes sense that the minting of these coins would be curtailed while the Jews were minting shekels and half-shekels under their own authority. But it is also worth noting that the Jewish shekels and half-shekels were considered to be "siege money", and hence could not be used as payment of Temple dues, so Tyre coinage needed to continue to circulate.

We do like the theory of the Jerusalem-Tyre coins, although additional study is needed.

Recently we discovered a previously unknown coin that may shed a little light on the matter. This is a Jerusalem-Tyre shekel struck completely from bronze. It is covered by a good, original patina. It is not a "fourrée" or silver-plated coin. Microscopic examination did not turn up the slightest trace of silver. Also, the coin is very sharply struck, which is not consistent with a plated coin whose silver shell has deteriorated.

As far as we could discover, there is not a single published example of a bronze Jerusalem-Tyre (or Tyre) shekel or half shekel. Nor have we ever seen an example of either series of Tyre shekels with "test cuts", which would indicate some usual degree of suspicion. (Interestingly, the earlier staters of Tyre, struck in the 4th century B.C., are often

fourées.) It is fascinating, however, that in *Ancient Jewish Coinage*, Meshorer published a bronze Jewish shekel struck in the fourth year (68-69) of the First Revolt.

Our bronze Jerusalem-Tyre shekel is dated 54 years earlier (A.D. 14/15). That's quite a time lapse for jumping to

any conclusions. Nevertheless, it seems well worth noting that there is only one known Jewish shekel struck in bronze. We know it was struck in Jerusalem. Likewise, there is only one known "Tyrian" shekel struck from bronze. Logically, it may bolster the theory that it, too, was struck in Jerusalem.

Reprint courtesy THE CELATOR

Tokens Pay Professional Mourners by Aaron H. Talil

In the nineteenth century, when Palestine was ruled by the Ottoman Turks, much of the population lived in poverty. Monetarily, small change was always in short supply, even with the abundance of foreign coins of all denominations, shapes and forms, which freely circulated.

At that time, the smallest denomination of Turkish money which circulated was the para, a small copper coin of which 40 = one piastre and 100 piastres = one pound. A para could buy an orange, a bundle of radishes or a dip of ice cream, but it was too much to give to a beggar.

In those days, it was necessary to bid farewell to a deceased person with a good turnout. Funeral directors hired mourners, employing beggars for this solemn duty. However the going rate for mourning at a funeral was less than a para. Since there was no coin small enough to match payment for this duty, the Jerusalem Society of Undertakers had tokens made which measured 18mm in diameter. Two of these tokens could be redeemed for one para.

PARA



The tokens were cut out of thin sheet copper or brass, and minted by hammering the planchets over wooden dies. The dies were cut by hand with many varieties in existence. But basically the first two letters "Tsdaka" stand for charity. The bottom two letters for Hevra Kadisha or Undertaker Society. The letters are surrounded by a beaded rim. The reverse is an incuse design of the obverse.

At the end of a strenuous day of mourning, the beggars would redeem their tokens from the funeral directors. A funeral day was considered by beggars as a day of income.

Haste and Secrecy Left Unanswered Questions

By Lance K. Campbell

When considering the paper money of the Middle East, there are few issues more intriguing than the mysterious first bank notes of Israel. I'm not talking about the fractional "carpet" notes issued by the the Treasury of the Government of Israel in 1952, even though they were printed in 1948. Nor am I alluding to the Anglo-Palestine Bank Ltd. notes printed by the American Bank Note Co. that were first issued in 1948, although these play a part in the story.

So, then, what am I referring to? Pull out a copy of Pick's *Standard Catalog of World Paper Money* (Vol. 2) and turn to the Israel section. Now take a look at the first four entries. The four listed denominations, 500 mils, and 1-, 5-, and 10-Palestine pounds, are shown as Anglo-Palestine Bank provisional issues. Ever see one of these? Don't be concerned if you haven't. Few collectors have had that privilege.

The story of these mysterious notes goes back to those chaotic months in early 1948 before the State of Israel came into existence. The British controlled what was then Palestine under terms of a mandate worked out by the League of Nations in 1922 and which became official in 1923.

The mandate ended on May 15, 1948. During the years of the British mandate, notes of the Palestine Currency Board were in circulation. Today, these are some of the most sought after notes ever issued. The Palestine £100 note is one of the world's great numismatic rarities.

The Anglo-Palestine Bank Ltd.

In early 1948, it became apparent that when the mandate ended, a new currency would be needed. The task of acquiring a new currency fell to S. Hoofien, manager of the Anglo-Palestine Bank. The Anglo-Palestine Bank, formed at the turn of the century, was the largest and most important bank serving the Jewish communities of Palestine. It was decided that if and when

an independent state was created that the Anglo-Palestine Bank would issue notes as legal tender for the new country.

Hoofien's immediate problem was to find a printer willing to undertake the task of printing bank notes for a country not yet in existence. For obvious reasons, bank note printers in Great Britain were not considered for the project. Finally, the American Bank Note Co. was approached and asked to undertake the task. The initial meeting between Hoofien and the American Bank Note Co. took place in late February 1948.

This was a delicate matter. Normally, bank note printers will only print notes for an existing government. Not only was what was to become Israel not yet an existing country, but the yet-to-exist country had no central bank with rights of note issue.

For reasons that have never been documented, the American Bank Note Co. agreed to accept the order and print the needed notes. There was one stipulation: The notes would be printed without the usual imprint of the American Bank Note Co. Speed was of the essence. Hoofien placed an order that, under normal conditions, would take at least 14 months to process. Hoofien made it clear that he did not have 14 months to wait. The order would have to be processed faster.

In order to expedite the process, certain shortcuts were necessary. Nonwatermarked paper was used. The primary security device was the use of security planchettes, only visible by ultraviolet light, embedded within the paper. Even then, there were comparatively few planchettes in each bank note. It was agreed that the notes would be lithographed instead of using the more time consuming engraving process. Also, instead of coming up with a new designs, combinations of old guilloches would be used in order to further hasten the order.

The bank notes were produced during several different printings, the first of

which was ordered on April 26, 1948, a mere two months after initial negotiations took place. The last print run, for £5 notes, was entered on Sept. 11, 1951. The total print run for the American Bank Note Co.-produced Anglo-Palestine Bank Ltd. issues is as follows.

500 mils, 3.5 million

1 Palestine pound, 9.0 million

5 Palestine pounds, 10.45 million

10 Palestine pounds, 10.45 million

50 Palestine pounds, 250,000

Given the above figures, it is not surprising that, today, issued £50 notes are the scarcest of the Anglo-Palestine Bank Ltd. issues to find. All of the notes that I am aware of are in something less than extremely fine condition. Uncirculated examples are, to the best of my knowledge, unheard of.

Uncirculated £50 specimen notes are somewhat easier to come by. In Christie's November 1990 American Bank Note Co. Archives auction sale, a total of eight uncirculated £50 Anglo-Palestine Bank Ltd. specimen notes were sold in sets with other Anglo-Palestine Bank Ltd. and Bank Leumi Le-Israel B. M. specimen notes. A number of these specimens have subsequently been sold in other auctions during the past two years.

Back to the story. Even though the order for new notes had been successfully placed, the situation was far from being well in hand. If and when the new country came into being, there had to be some form of currency in place.

What would happen if the order placed with the American Bank Note Co. was late in arriving? One measure, taken earlier by the Anglo-Palestine Bank, was to begin hoarding Palestine Currency Board bank notes. By May 1948, several million had been salted away in this manner. But what if chaos followed the birth of the new nation and there was a run on the bank that could quickly deplete the hoarded currency? There had to be another back-up system.

Provisional notes

In great secrecy, authorities at the bank placed an order with the Shoshani

Printing House in Tel Aviv for the printing of a different set of bank notes. These were to be printed in denominations of 500 mils and 1-, 5-, and 10-Palestine pounds. The total order of notes had a face value of 7.465 million Palestine pounds. The number of notes printed for each denomination has never been revealed.

These provisional notes are dated May 16, 1948, but were printed in April 1948, making them the first Israeli bank notes. All were printed on one side only of what could be best described as "check" paper.

There is an underprint on both sides consisting of noncontinuous diagonal lines. An additional part of the underprint is the text ANGLO-PALESTINE BANK LIMITED, in both English and Hebrew, found in a box and repeated from two to five times on each side of each note.

The overprinted text is printed in three languages: English, Hebrew and Arabic. The 500 mils is printed in purple, the £1 in green, £5 in brown, and the £10 in blue. The text reads "THE ANGLO-PALESTINE BANK LIMITED/PAY TO BEARER/(denomination)."

The denomination is also found in numerals at the left and right center. The date is found at the top right and the serial numbers, in the same color ink as the rest of the printing, at the top left and bottom right.

Mystery of the signatures

The signatures of S. Hoofien and A. Barth are found at the bottom left on all





THE ONE POUND BANKNOTE IS PRINTED IN GREEN AND MEASURES 155 X 78mm



THE FIVE POUND BANKNOTE IS PRINTED IN BROWN AND MEASURES 164 X 86mm



THE TEN POUND BANKNOTE IS PRINTED IN BLUE AND MEASURES 176 X 90mm

denominations. Now these are the same two men who signed the Anglo-Palestine Bank Ltd. notes that were being prepared by the American Bank Note Co. They also signed the later Bank Leumi Le-Israel B.M. notes. Curiously, the signatures are not the same. They are close, but, clearly, not the same.

I'm not a handwriting expert, but it is obvious that the two men who signed the notes printed in secrecy by the Shoshani Printing House were not the same ones who signed the Anglo-Palestine Bank Ltd. and Bank Leumi Le-Israel B.M. notes. There are just too many differences in the signatures.

So who did sign these notes? An assistant perhaps, or maybe someone at the printing plant working off a copy of both mens' signatures? We will probably never know.

Notes are destroyed

In the late spring/early summer of 1948, after Israel declared itself an independent nation, bank notes were not at the top of the list of the infant country's concerns. At the time, it was in the process of warding off an invasion by a combined Arab force bent on the destruction of the new state. Still, monetary matters had to be attended to.

Fortunately, there had been no run on the bank and the monetary situation was under control. The bank notes being prepared by the American Bank Note Co. were ready for shipment in early summer

There was an immediate problem of how to deliver the new issues. There was a war in progress and the primary airport serving Tel Aviv was in enemy hands. The problem was solved when the Dutch sent two chartered airplanes to pick up the notes and deliver them to a small airfield in northern Israel.

The notes were subsequently transported to Tel Aviv and secured in the vault of the Anglo-Palestine Bank towards the end of July. Israel's bank note problems were over.

But, what happened to the series of provisional notes prepared by the Shoshani Printing House in Tel Aviv? Good question. The official government

version is that the notes were destroyed in late summer/early fall 1948. All, that is, except two sets. One set was kept by the Anglo-Palestine Bank Ltd. and another resides in the Kadman Numismatic Museum in Tel Aviv.

For a number of years, it appeared that that was the end of the story. Then, in 1974, a peculiar thing happened. A set of the 1948 provisionals was put up for auction in the United States. This set had different serial numbers than the ones held by the Anglo-Palestine Bank Ltd. or the Kadman Museum. The set didn't sell and was auctioned again in 1976. A couple of years later, two more sets surfaced in Israel and were sold to American collectors.

So where did these other sets come from if they were supposed to have been destroyed? I have no doubt that it was the Israeli government's intention that the sets be destroyed. However, since other sets have surfaced, obviously the destruction order was not fully complied with. Perhaps a party or parties charged with the destruction of the notes withheld a few sets, realizing their potential worth to collectors. Or, perhaps employees at the printing plant kept a couple of sets as souvenirs.

It's clear that the notes were deliberately assembled as they have always been offered as sets. In the one instance I know of where individual notes were offered, they were from a set that was broken up. We will probably never learn the full story.

So how many sets are there? At least five and possibly a couple more. One set changed hands in a private sale in the mid 1980s. One set was auctioned in the United States in 1991 and two more went on the block in Israel in 1992. In all probability, one or more of these was the same set that kept changing hands. I've assembled a list of the serial numbers, known to me, which follows.

500 mils	£1	£5	£10
193994	631042	373244	000452
193998*	894504	400998*	000458
218442	894516	401343	096766
218444	895993		221999*
218455	895998*		

This isn't a complete list, as I know there are at least five sets and I am missing the serial numbers on two £5 and one £10 note. Of interest, one of the sets, with serial numbers followed by a star above, was over stamped canceled in Hebrew.

The complete story surrounding all of

the details of the 1948 Israeli provisional notes will never be fully known. Those with the missing pieces to the puzzle have either died or are holding the information close to their chests. Readers with additional information are invited to contact me at P.O. Box 204, Mary Esther, FL 32569.



THE 500 MILS IS THE LOWEST DENOMINATION. IT IS PRINTED IN PURPLE AND MEASURES 118 X 78 MM.

THE FIRST SERIES 10 POUND NOTE PRINTED BY THE AMERICAN BANKNOTE CO. NOTICE THE DIFFERENCE BETWEEN BOTH HEBREW SIGNATURES



100 Years of the JNF Blue Box by Bunny Alexandroni

AMONG THE SYMBOLS of JNF, one is virtually ubiquitous in the homes and hearts and minds of Jews throughout the world. That is the famous JNF Blue Box, the beloved *pushke*, whose presence—in the shtetls of Eastern Europe, the shuks of the Middle East, the houses of suburban America, everywhere, in fact, that Jewish life has taken root—proclaims to all: here are those who have participated with steadfast commitment in the redemption of the land of Israel.

The Blue Box has been part of the Zionist Movement since its inception. Professor Zvi Hermann Schapira, whose concepts and suggestions led to JNF's establishment in 1901, had unveiled a tin collection box as early as 1884. Calling it the *Keren Kayemeth Lelsrael* box, he invited colleagues at a gathering of the "Zion Association" to contribute to the redemption of the land and Jewish settlement in *Eretz Yisrael*.

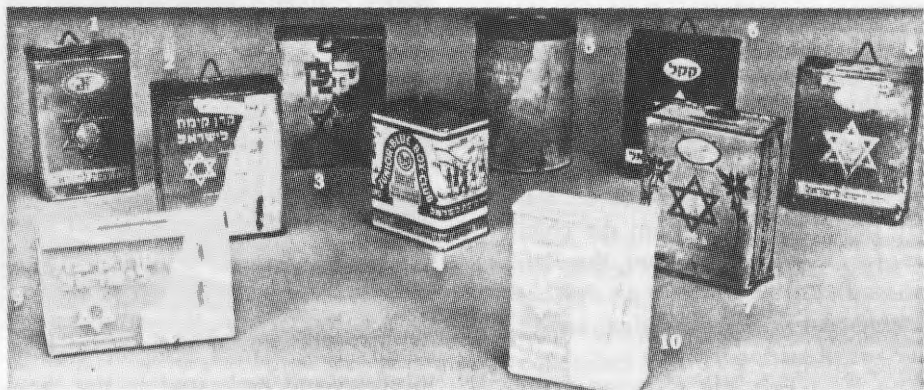
The idea for such a box had been

well rooted in Jewish tradition for hundreds of years. Many Jewish homes contained a "Rabbi Meir Baal HaNes" box, proceeds of which helped support pious Jews living in the Land of Israel.

Unbreakable Bond

The first official JNF box was made by Haim Kleinman, a bank clerk from Nadvorna, Galicia. Upon JNF's establishment, he told Zionist leaders that he had placed a blue box marked *Keren Le'umit* (National Fund) in his office, and had been urging others to place such a box in their homes so that all Jews might contribute to the newly created national fund.

Wide-scale production of JNF Blue Boxes began in 1904; their use represented the first practical step toward collecting mass contributions for the realization of the Zionist plan. Visionary founder of the modern Zionist Movement Theodor Herzl saw the vast potential of the Blue Box for the collection of funds amounting, in time, to a substantial sum with which to red-



eem and reclaim Israel's land. He placed one of the first boxes on his desk, where its presence reminded him of the unbreakable bond between the land and the people. It can still be seen in "Herzl's Room," in JNF Headquarters in Jerusalem.

It did not take long for the JNF Blue Box to become the symbol of the eternal connection of the people without a land to the land without a people. By the '30s, about one million JNF Blue Boxes were to be found in Jewish homes around the world. Putting coins in the box made each Jew a partner in redeeming the homeland. The box became an important educational instrument, fostering young people's identification with Zionism and Israel and uniting the scattered Jewish people around a single idea: the redemption of *Eretz Yisrael*.

The monies collected through the Blue Box were invested in purchasing and restoring the land on which the national home would be established. Haim Kleinman was to appreciate the outcome of his idea when he visited pre-state Israel some 30 years after placing the first box in his office. He perished in the Holocaust, never seeing the full flowering of the Zionist dream.

Menahem Ussishkin, pioneering Zionist and JNF leader, described the Blue Box's value succinctly: "The coin the child contributes or collects for the redemption of the land is not important in itself . . . but as an element of education. It is not the child that gives to JNF, but, rather, the JNF that gives to the child . . . an earthly foothold and a heavenly ideal for all the days of his life."

The Blue Box has changed form many times over the years; in many cases it was not even chiefly blue. The first boxes, such as Theodor Herzl's,

were, in fact, off-white. Ornamental boxes, manufactured in Austria in 1920, were copper-colored. Leather-bound boxes, produced in Germany, were sometimes black. Indeed, the standard "Blue Box," widely distributed for the past 50 years is, in fact, mostly white.

Nor was the Blue Box always a box. In the U.S., its original shape was



The Australia Park Blue Box.

replaced for a while by a round container. In Germany, boxes were made in the form of a book, and some Central European communities adopted a paper money receptacle resembling an envelope, which could be folded and pocketed.

The smallest Blue Box on record was made in Jerusalem during the British Mandate. Only two inches tall and one-and-a-half inches wide, even filled, its contents could not redeem very much soil.

Blue Box Memories

The largest known "Blue Box" does not even have a coin slot: it is almost seven feet high and made of marble. Located in the Australia JNF Park in the Galilee, it is a monument designed by Israeli sculptor Nathan Kaminer and dedicated to the thousands of JNF supporters and volunteers in Australia, which leads the world in Blue Box contributions.

GIVEN THE EXALTED status accorded the JNF Blue Box, what a source of pride it must be to have wielded the creative hand in fashioning a version of that beloved emblem. Noah Bee, illustrious American-Jewish political cartoonist, can claim just such a source of pride: he designed the JNF Blue Box which, for forty years, held an honored place in countless Jewish homes.

Noah Birzowski—born in Warsaw more than 70 years ago—was active in the “Betar” movement as a youth. After making *aliyah*, he served with the Haganah Special Police Force during the Arab riots of 1936–39. In Israel, he took the initial letters from the Hebrew phrase *ben-Israel* (son of Israel) and created a new name for himself: Bee.

Noah Bee began manifesting his artistic talents at an early age, and became Israel’s pioneering political cartoonist. Under the aegis of the renowned poet Shaul Tchernichowsky, his work was exhibited for the first time in Tel Aviv in

included some of the first caricatures depicting the leaders and heroes of modern Israel.

Following stints as a cartoonist for *The Palestine Post* (later *The Jerusalem Post*) and as a civilian interpreter with the British Army after the outbreak of World War II, he came to the U.S. with his American wife in 1943. He then served for 33 years as an art director with McGraw-Hill Publishing Co. From his first days in the U.S., however, he never ceased to employ his talents to serve the Zionist cause.

Historic First

A few months before the establishment of the state of Israel, Noah got a call from Gottlieb Hammer, then director of the Jewish Agency. He told Noah that Eliezer Hoffien, chairman of the Anglo-Palestine Bank (later Bank Leumi), wanted to see him. When the two men met in March of 1948, Hoffien told him that someone was needed to draw and design a few sentences in Hebrew and some other elements for a bond the bank was planning to float in the U.S.

Noah did the work, received payment, and thought little more about it. A few months later, shortly after his daughter’s birth, Noah’s parents sent him a letter. They welcomed the arrival of their newborn granddaughter and proudly enclosed two Israeli pound notes issued by their newborn state. Noah was stunned to recognize his design on the bills. To guard the secret of the imminent announcement of Israel’s independence, Hoffien had concealed from Noah that he had actually been creating the design for the first official Jewish paper money since the Roman dispersion.



Noah Bee’s JNF Blue Box, early 1950s.

1938, eliciting wide acclaim. The next year saw publication of his first book, *Faces of Tel Aviv in Caricature*, which



Around that time, Noah befriended Chanan Yarden, then head of the Los Angeles JNF office, who recommended that the artist contact JNF in New York. Through this connection, Noah was tapped to design the 1950 version of the JNF Blue Box. Previous boxes had been embellished with the Magen David; but Mendel Fisher, then national JNF executive vice-president, declared, "Now that there is a Jewish state, the map of Israel should be on the box."

Noah made two sketches, doing all the lettering by hand, and the box that was to serve so many as a tangible link to the land of Israel over the next four decades was born.

The JNF Blue Box has been found in the most unlikely places throughout the world. Israeli emissaries tell of finding the box in a Jewish home in the capital of Iceland; in the jungles of Rhodesia; near the tomb of Queen Esther in the ancient capital of Persia; and in a village of Jewish native Indians in Mexico. In the ghettos of Nazi Europe, the JNF Blue Box somehow found its way in the midst of the ruins. Today, there is hardly a place of Jewish settlement in the world where the JNF Blue Box does not occupy a place of honor in the Jewish home.

For many people the Blue Box is bound up with precious memories of childhood. Very often, major donors to JNF or other Jewish or Israeli organizations share particular recollections from their youth: of dropping coins in the Blue Box in their parents' homes before Shabbat; or collecting funds with the Blue Box on the subways of New York's Lower East Side;

More effective methods of raising funds have been developed in response to the demands of modern philanthropy. But the Blue Box has remained an enduring symbol: of JNF's efforts to develop the Israel's land, create parks, plant forests, build roads, construct reservoirs, and prepare the ground for settlement and agriculture. Of JNF's commitment to enable every Jew—rich or poor—to participate in this great historic endeavor. Of the bond between people and country, and between people and people. No matter where Jews live, or to which branch of Judaism they belong, or their level of religious observance, most, at one time or another, have taken part in the redemption of Israel's land by dropping coins into the JNF Blue Box—symbol of the rebirth of the Jewish national home.

Jacob Ezekiel by Edward Schuman

Lot 309 of the United States Paper Money public auction sale by STACK'S held on December 2, 1992 consists of three issues of Civil War era Virginia private scrip of Judaic interest. These notes of the Richmond Exchange, dated April 10, 1862, are of 5c, 15c, and 25c denomination. They were issued and signed by a Jewish dry goods store merchant named Jacob Ezekiel.

The descriptive information in the auction catalog alluded to Jacob Ezekiel being a prominent Southern Jewish merchant, active during the Civil War, whose son Sir Moses Jacob Ezekiel was a notable sculptor, renowned for his many statues among which is the "Jewish Statue of Liberty", commissioned by B'nai B'rith which stands in Fairmont Park in the city of Philadelphia.

Jacob Ezekiel was born in Philadelphia in 1812 of Dutch parents. He married Catherine Myers Castro after moving to Richmond in 1835. He was one of the outstanding advocates for the advancement of Jewish causes of his time. In 1845, he brought about the repeal of an ordinance which enacted an inordinate fine for violation of the Sunday laws. Four years later he succeeded in effecting the introduction of an amendment to the code of the State of Virginia, by which observers of the Jewish Sabbath were placed equally with those who "rest on the first day." In 1849, Ezekiel secured the enactment of a law by which religious organizations were granted identical rights as incorporated institutions. In 1851, he led a protest against ratification of the treaty between the United States and the Swiss Confederacy on the grounds the later government discriminated against Jews, and in consequence American-Jewish citizens would be without their rights of settlement or sojourn in the Cantons of Switzerland. In 1842, he addressed a letter to President John Tyler regarding the impropriety of calling the American nation a "Christian people". In a private letter to Ezekiel, the president conceded that indications of sectarianism are irrelevant in public documents.

During the Civil War, acute shortages of small change developed. A solution was found with the issuance of fractional paper scrip by states, cities, towns, institutions, and merchants. Ezekiel operated a dry goods establishment and used this medium for small change, offering to exchange his scrip for current funds when presented in sums over five dollars. Of unusual interest is "medicines" pen written on the 5c note since this commodity was very difficult to obtain.

Ezekiel moved to Cincinnati in 1869. He soon became secretary of the board of governors of the Hebrew Union College, serving in this capacity until 1896, when his advanced age compelled him to withdraw from active work. Besides numerous contributions to the then current Jewish journals, he authored several books among which "The Jews of Richmond" and "Persecutions of the Jews in 1840" are most recalled. He died on May 16, 1899, a beloved person and champion of his faith.

Richmond, Virginia, April 10th, 1862.

5 Cts. **5 Cts.**

RICHMOND EXCHANGE.

OFFICE 41 MAIN ST. RICHMOND, VIRGINIA.

I promise to pay at my Store,

FIVE CENTS,

Receivable in payment for Dry Goods, &c., or in exchange for Current Funds, when presented in sums of FIVE DOLLARS. *medicines &c.*

No. 12527 *Jacob Eichel*

Richmond, Virginia, April 10th, 1862.

15 Cts. **15 Cts.**

RICHMOND EXCHANGE.

OFFICE 41 MAIN ST. RICHMOND, VIRGINIA.

I promise to pay at my Store,

Fifteen Cents,

Receivable in payment for Dry Goods, &c., or in exchange for Current Funds, when presented in sums of FIVE DOLLARS.

No. 11,546 *Jacob Eichel*

Richmond, Virginia, April 10th, 1862.

25 Cts. **25 Cts.**

RICHMOND EXCHANGE.

OFFICE 41 MAIN ST. RICHMOND, VIRGINIA.

I promise to pay at my Store,

Twenty-Five Cents,

Receivable in payment for Dry Goods, &c., or in exchange for Current Funds, when presented in sums of FIVE DOLLARS.

No. 904 *Jacob Eichel*

CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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ISRAEL COIN CLUB OF LOS ANGELES: An AINA slide program entitled "Trade Coins of Israel" was shown at the October meeting with the narration done by Ben Abelson. Plans for the December holiday party-potluck were made. (A continuation from last issue - Part II, A History of Jerusalem: 458 - Ezra arrives with a contingent of Jews who had remained in Babylon; 198 - Antiochus III conquers Jerusalem and issues several decrees, among them that Jews must worship a statue to himself, observance of the Sabbath is outlawed, circumcision is banned and pigs are offered as sacrifices in the Temple; 170 - City plundered by Antiochus; 164 - Judah Maccabeus recaptures Jerusalem and reconsecrates Temple; 63 - Romans capture Jerusalem; 37 - Herod conquers Jerusalem; and 20 - Restoration of Temple by Herod. Jerusalem becomes a major city and commercial center again.. .. Remember that the first part of this chronology was in the last issue of the Club Bulletin).

INS OF LONG ISLAND: Exhibit topics for the October meeting were: campaign material, Uriah Phillips Levy, odds & curious and any new acquisitions. Among others, and sharing their exhibits were: Dr. M. Rubin and Julie Turoff. Included in the newsletter was a small reprint article from Numismatic News under the title of Shop Talk: "Judeo-Spanish, often called Ladino, is a language that developed among Spanish Jews before the expulsion of 1492. Used for writing holy books and religious and communal documents, it was written with Hebrew characters using Spanish and Hebrew words. Later the language was written in Castilian Spanish. The Spanish Jews who preserved the language kept not only a literature and folklore intact, but an oral tradition of poems and songs we well. Their descendants are showing a growing interest in learning Ladino."

INS OF LOS ANGELES: An AINA slide program entitled "Jewish Medals of Interest" by Stan Yulish was shown at the September meeting. Several members participated in the exhibits and Murray Singer gave his mini-talk on building a Prutot Trade Coin Set. At the October mtg, Jerry Yahalom presented his slide program entitled "The Gates of Jerusalem".

INS OF MICHIGAN: Arnold Shay presented a slide presentation on Holocaust numismatics at the September meeting and Isaiah Shafir, a participant in Israel's 1947-48 War, spoke at the October meeting. Mr. Shafir related stories about Israel's War of Independence. Members were asked to bring numismatic or Judaic items concerning this war for exhibits.

INS OF NEW YORK: INSNY's welcome back meeting was in September with recent acquisitions and all items relating to Rosh Hashana and Yom Kippur as exhibit topics. Exhibit items for October were: mil & pruta 1948-60 series; ancient coins with symbols used in modern Prutah series and Herzl prior to 1948. For November the topics were, among others, Agora and Lira 1960-67 series; Anglo-Palestine & Bank Leumi banknotes; and music competition and festivals.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY: Study of Judea Capta coins of Vespasian and his son and successor Titus was held at the October meeting. "In addition to the extensive series minted with Latin legends there is also a series of similar coins, but with Greek inscriptions, minted in Judea. These were minted by Domitian, younger brother of Titus, as well as Vespasian and Titus. A comparison of ancient coins with their modern counterparts was the study feature at the November meeting.

COMMENTS FROM DJS: I'm hoping to be hearing soon from a few of the clubs that haven't sent me any newsletters for quite awhile.... It is with sadness that I report the passing of David Gotlieb (November 9, 1992). David was very active in many numismatic and stamp clubs in So. Calif. and also was active on the East Coast when he lived there. He will be sorely missed.... Please also take note that Florence Schuman is treasurer pro tem of AINA and note the address change.... I hope one and all had a safe, happy and healthy holiday season. May 1993 be a good year for all of us.... Please remember that our clubs need our support with our attendance and participation. Be well, be happy.... 

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